



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY WEDNESDAY, UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

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LECTURES TO YOUTH.

BY A MINISTER IN THE NEW-ENGLAND CONFERENCE.

LECTURE 6.

THE THOUGHTLESS AND PRESUMPTUOUS YOUTH SOLEMNLY WARNED AGAINST A COURSE OF SINFUL PLEASURE.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."—ECCLES. 11. 9.

In pursuing our plan of instruction, hitherto, we have generally trodden a pleasant path. If we had to stop to remove some embarrassments from our way, we had the satisfaction to behold the road more agreeable and inviting after our labors, our prospects have been more cheering as we advanced. If we have now and then beheld a by-path, or a cross-road, where the heedless traveller would be liable to go astray, we have endeavored to erect a beacon to warn such, and a guide to direct the inquiring pilgrim. It is to be feared, however, there are yet some who will prefer the broad and much frequented road of the multitude, which leads to death. It has been a subject of much anxiety, to know how to address such, so as to arrest their attention and bring them to consider their ways and turn their wandering feet into the strait and narrow way of holiness and happiness, which leads to everlasting life. We have called, but as yet, they have refused, we have invited, but as yet, they have not regarded, we have cautioned, but to them, it is to be feared, all appears needless solicitude. As yet, they have been suffered to live in prosperity and worldly enjoyment, and they are ready to say, to-morrow shall be as this day, and more abundant.

Instead of being grateful for mercies, and inquiring how they shall make suitable returns, they consume them in self-gratification, and are eagerly stretching forward for more. God is not in all their thoughts. If they inquire, who shall show us any good? It is but for what shall I eat? What shall I drink? Wherewith shall I be clothed? How shall I enlarge the circle of my acquaintances and extend the sphere of my enjoyments? Because sentence against an evil work is not immediately executed, therefore their hearts are set in them to do evil. They seem to be resolved on their heedless course, and to hazard every thing for the unholy pleasure of a few short days of sinning. To such, we are constrained, though reluctantly, to address ourselves in the language of our text, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment."

We ask your attention while we endeavor to explain and improve the text in such a manner as to warn, and if possible, alarm such thoughtless and presumptuous youth as appear to be bent on a course of sinful pleasure and neglect of religion.

I. We shall attempt an explanation of the text.

1. It is considered by some commentators, as a piece of serious advice, to take the most comfortable enjoyment in the blessings of the present life, in such a way as to be always ready to answer for them at the day of judgment. And it is readily acknowledged that religion prohibits no lawful pleasure or enjoyment. There are many youthful pleasures which are particularly suited to early life, which pious parents are not only willing to see their children enjoy, but take the greatest pains to promote their enjoyment of them. There is a vast variety of good to be

enjoyed in the blessings of Providence. The variety and beauty of the works of creation and providence, may be surveyed and studied with pleasure and profit. Here the senses may all be regaled by the beauties reflected in the light of day, by the odours wafted in the breeze, by the music which floats on the gale, by the delicious fruits ripened in their season, by the cheering and exhilarating refreshments of all the elements. We may innocently enjoy the blessings of society and friendship, of study and labor, of service and business. God is not displeased that we seek comfort in the blessings of his providing. We may receive them innocently and thankfully. He has made them for our comfort. But we are to use them prudently, as lent favors, as the bounties of his hand, as the blessings for which we are to be accountable. Rejoice then, in these, the numerous blessings which thy Creator has provided for thy comfort, thy food, thy raiment, thy habitation, thy wealth and health and friends. Let thy heart be cheerful while thou partakest them.—Yes, you may be cheerful without being light, and trifling, and vain. You may let the sight of the eye affect the heart with gratitude. If your heart is right in the sight of God, you may walk in the desire of your heart and be satisfied. You may be content, resigned and happy, in the state in which God has placed you. Remembering that his eyes are in every place. He beholds all your doings and weighs all your actions. Yet, know thou that for all these things, God will bring thee into judgment. Then you must give an account of your stewardship. Then, if you have wasted your Lord's goods, if you have consumed them on your lusts, you will be accused and condemned. As you have nothing but what you have received, you have nothing but what you are accountable for. Know thou, that for all these things God will bring thee into judgment. Therefore, watch over thy senses, passions, appetites and ways—walk circumspectly, not as fools, but as wise, redeeming the time, and always keep in memory the day of future reckoning. It is thus that some understand the text as giving a piece of salutary advice, to improve the season of youth; while all the senses and faculties are alive to pleasure, while the sun, or the light, or the moon, or the stars, are not darkened, nor the clouds return after the rain, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. To eat and drink and enjoy the good of your labor, under a just sense of your accountability.—To such an interpretation we have no particular objection, because it holds forth no fatal error, no dangerous doctrine; but it is consistent with the general requirements of God towards his creatures, who are to live as rational and accountable beings. But,

2. The words may be regarded as a pointed irony, expressive of the vanity, criminality and danger of indulging in youthful lusts, for which we are shortly and certainly to be called into judgment. It is the nature of this figure of speech to mean directly the contrary of what is said, and yet not to be chargeable with falsehood. Irony has a double face; yet the manner of speaking, the intention and design of the speaker, is so apparent, that it is seldom, if ever, misunderstood. Examples of irony are to be found in the holy scriptures; but they are rare, and only used where it is found to be important to give point and force to reproof. Thus Elijah, to reprove the folly, presumption and madness of the worshippers of Baal, urged them to "cry aloud, for he is a god; either is he talking, or he is pursuing, or he is on a journey; or peradventure he sleepeth and must be awaked."

Who can doubt but the prophet meant, in the most pointed manner, to reprove them for their folly and wickedness in worshipping a senseless idol that could neither see, nor hear, nor answer; and to show them how useless and contemptible all their exercises of worship were that they were performing? So also, when wicked Ahab had determined to go up to Ramoth-gilead to battle, but in compliance with the wish of Jehoshaphat, gathered his prophets to ask counsel of the Lord; and being flattering sycophants, seeking nothing but to feed his ambition, they said go up, for the Lord shall deliver it into your hand. Jehoshaphat mistrusted their insincerity, and desired Micajah to be called and consulted. Ahab hated him for his faithfulness, Micajah being urged by the messenger who called him, to prophecy agreeably to the king's wishes, and in accordance with the false prophets. When Ahab said, "shall we go, or shall

we forbear?" He answered him, "Go, and prosper." Ahab doubtless saw by his gestures, and manner of speaking, that he had spoken ironically, and seems to have understood him as plainly as if he had said, "Since you do not wish to know the truth, but only to have me speak so as to please you and confirm the words of the false prophets; go, as they have advised, and prosper as they predict—the event will show the truth of their predictions." Ahab was stung with the answer, and then adjured him, by God, to tell the truth. He then told him plainly what the event would be. It is thus, most commentators and divines understand the words of the text. That the writer having given frequent warnings, reproofs and admonitions to young transgressors to forsake the ways of folly, mirth and self-indulgence; but seeing them careless and deaf to counsel and instruction, and bent on a wicked career of iniquity, he says to such, "Rejoice, O young man, in thy youth—If this is the way you are determined to seek happiness, drive on your course, pass all your hours in mirth, merriment and jocund gaiety—walk in the way of thy heart, keep it back from no one desire or indulgence, give a boundless scope to appetite, and satiate lust in an unrestrained course of gratification. Forget God, drive seriousness from your mind—open your eyes to every object and scene which has charms for a carnal heart, and your ears to every call of mirth and pleasure. Seek all the circles of gay and thoughtless company, avoid all the means of instruction and reproof. Burst every bond of restraint and overleap every barrier of duty. Silence the voice of conscience, and drown seriousness in conviviality and mirth. Nay, more, if religion is in thy way of enjoyment, treat it with contempt and bespatter it with ridicule—make a mock at its heavenly doctrines and deride its holy precepts—spurn with indignation all its sacred promises and offers of mercy—persecute its professors, and count them as the filth and offscouring of the world—turn their exhortations into jest, their prayers into mockery, and their praises into unhallowed mirth. If thine heart would urge thee to more heaven-daring crimes than these, rise against the majesty of Heaven, and with thy terrific voice, silence the thunders of the skies, and command the artillery of Heaven to be silent, and turn it against the throne of God. Blast all the joys of paradise, and quench the flames of hell—annihilate the realities of eternity and stop death in its conquering career. Stay the process of judgment and blot out the records of omniscience."—I pause; You tremble! The blood curdles about your heart.—You dread to hear another expression of wicked extravagance, you fear that the avenging hand of Heaven will strike dumb the tongue that utters such blasphemies, you fear the restrained wrath of insulted Heaven will burst in vengeance on the insulting offender. The thoughts of such extravagance have never entered thy mind. True, but what is the tendency of that course of unbridled and presumptuous transgression? What bounds have you set, short of the indulgence of every desire of the carnal unrenewed heart? Have you ever circumscribed the desires of sense? What will satisfy you short of unrestrained indulgence?—How much seriousness are you desirous to cultivate? And which of the commands of God are you willing to obey? When was the time that you really desired the company of the pious? that you took any pleasure in religious worship and thoughts of eternity? Has not your soul despised counsel and abhorred restraint? Have not the thoughts of eternity been a burden to your soul, and have you not often banished ideas of Heaven and hell from your minds? Have you not secretly wished there might not come a day of future reckoning, and there might be no remembrance of your crimes? I appeal to your consciences. To whom then is the dreadful, the abhorrent, the soul-chilling picture which has been drawn, applicable?

Against which of the crimes in the dreadful catalogue do you reprobate? Is it against the sinful indulgence of the senses? the appetites? the fleshly lusts? the inward enmity of the heart against God and his ways? Against which of these have you made a strong, steady and constant resistance?—Against which have you prayed?—over which have you lamented, and grieved, and mourned? For which have you sought pardon, and from which have you earnestly intreated God to deliver you? If you cannot answer these questions, try to answer the following:—Has it not been the desire of your heart to en-

joy youth in the ways of the world, and to cheer your hearts with every youthful pleasure, and to gratify the sight of your eyes with all the scenes and objects which are pleasing to the unrenewed heart? And have you not laid yourselves out for this, without counting the cost? without considering whether it was offensive to God and ruinous to your soul? Have you deliberated what would be the result? Have you considered how you should give an account to God in the day of judgment, for the time, the talents, the means and mercies with which you have been entrusted? What excuse have you framed in your own mind which is now satisfactory to your conscience for all your sins? By what way, or by what means have you proposed to evade or escape the judgment? Hear the words of the text, "But know thou that for all these things, God will bring thee into judgment." It is the God who has created thee a rational creature. God who hath preserved thee by his providential care. God whose laws you have broken, whose authority you have despised, whose mercies you have disregarded, whose long-suffering, and patience, and forbearance you have worn out by your refusals and obstinacy. He will bring thee into judgment.—Yes, whether thou art ready, or willing, or not.—No power of thine can prevent, no craft of thine can elude, no entreaties of thine can stay the process. "I have called, but ye have refused," will he say, now I can hear none of thy calls, nor regard any of thy promises or entreaties.—Your calamity cometh upon you as an armed man, and as one that travaileth. Woe to the wicked, it shall be ill with him, for the reward of his hands shall be given him.—Then all these things will appear just as they are now represented in the word of God. These things will rise clearly and fully before the mind. God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. He who would have been thy Saviour, will now be thy judge. No more will you see the hands of his mercy stretch out to invite, no more hear his voice calling you to come unto him and live, no more will the offer of pardon drop from his lips, and the sound of salvation flow from his tongue. Your house will be left to you desolate. The scenes of mirth will be changed into weeping and wailing and gnashing of teeth. You who have rejoiced to walk in the way of your hearts, and the sight of your eyes, must hear him saying, depart from me, ye workers of iniquity, for I know you not.

II. Let us hasten to an improvement of this most serious and awful subject. Already has enough been said to alarm and awaken your minds. But how awful must be that state of wickedness which needs such terrible checks to restrain it? There is but one more fearful.—It is that to which God will say, he is joined to his idols, let him alone.

It is not our intention in the improvement of this subject to excite needless alarm, or to deter youth from reasonable and innocent enjoyments. Remember the first view we gave you of this subject was calculated to lead and instruct your minds into the way in which youth might walk, in such enjoyments as are pleasant in themselves, agreeable to God, and tend to secure lasting peace and eternal happiness after the judgment. But if careless, thoughtless sinners will presumptuously persist in sin and rush to ruin, they must not be permitted to proceed without a solemn warning. If they are bent on pleasure, and think to obtain it in opposition to the will and appointed ways of the Lord, what must we say to such, but "go and prosper." But remember it is at your peril—Remember it is at the hazard of your soul, it is at the risk of every thing sacred and precious, it is at the utter loss of Heaven, it is at the exclusion from the kingdom of the Redeemer; at the certainty of being cast into hell, where the worm dieth not and the fire is not quenched, where the smoke of their torment will ascend up for ever and ever, where there will be weeping and wailing and gnashing of teeth. Tremble, rash youth at thy presumption. See already the sword of indignation unsheathed, and hear the voice of justice crying, "cut it down, why cumbereth it yet the ground." But hearken! is there not yet an intercessor, does not the Mediator plead, spare it yet this year also,—does not the Holy Spirit strive with thee?—are not offers of mercy made to thee? Hasten, O thou prodigal, hasten back to thy father, fly into his arms, fall at his feet, and in the language of true repentance say, I have sinned, father, against heaven, and before thee. I am

no more worthy to be called thy son. Let thy stony heart break and melt at the remembrance of thy folly and sin. Give thyself no rest, until thou hast obtained pardon of the Lord, until thou hast beheld him reconciled to thee, through the Son of his love, until thou hast heard him declare, "thy sins which are many, are all forgiven thee." Then shall thy feet be turned into the way of his commandments and thy heart be filled with wonder, love, and praise. Then shalt thou no longer wish to walk in the way of thy heart, and in the sight of thine eyes, as a carnal sinner. But thou shalt delight thyself also in the Lord, and he shall direct all thy goings. Thy paths shall be attended with peace, and pleasure shall spring up in thy soul. Then shalt thou rejoice in the Lord, and glory in the Holy One of Israel. So shall thy life be happy, thy death peaceful, and thine end glorious—which may God grant for the Redeemer's sake—Amen.

FOR ZION'S HERALD.

ON FASHION.

"Custom is the plague of wise men, and the idol of fools."

A criminal fondness for dress is a striking characteristic of the present age. This sore evil, like the croaking plagues of Egypt, haunts alike the palace of the rich, and the cottage of the poor. Its pernicious consequences are realized among all classes of citizens, in town and country; and it would be well for the Church, if she had barriers sufficient to prevent it from multiplying its victims within her sacred inclosure.—But alas! how many who publicly profess to re-nounce the world, with all its baits of pleasing ill, are daily sacrificing the precious gifts of Providence, to the 'Empress of the world'!—What can be done? Much has been said and written on this subject, but still the evil increases, and threatens to overwhelm the Church with a fatal deluge. And it is to be feared, if something more is not speedily done, that piety will shortly exist only in name—that the simple and venerable institutions of the gospel will be obliged to give place to empty shadows, and painted outsides. Under the pressing weight of these views, the writer has formed the design of throwing together a few thoughts on the subject, not for the sake of becoming an author, but with a view of stimulating some valiant son of Jesse, to take the field against this mighty champion. It will not be expected that ample justice can be done to a subject of so much magnitude, within the compass of a few observations. I shall, therefore, confine my remarks to the custom of wearing mourning apparel. It is well known that it has long been a prevailing custom, in this country, when a person loses a friend by death, to clothe himself in black, for the purpose, I suppose, of convincing the world that he mourns, as this seems to be the most substantial proof he can give of it. Now it makes no difference whether he mourns or rejoices, his outward appearance is the same; and if he does not mourn, the best construction we can put upon his conduct is to call it down right hypocrisy. It is urged, that the practice of putting on mourning apparel is 'a token of respect for the memory of our departed friends; and we should appear to be wanting in esteem for them, if we should neglect it.' It is a sufficient reply to this argument to say, that the practice in question looks more like respect for the customs of the living, than for the memory of the dead. How can they be affected by our dress? They have no interest in the transactions of this vain world.—They have fled from its tumultuous scenes 'to that land from whose bourn no traveller returns.' This sign of respect for our deceased friends, if it affects them at all, must affect them unfavorably towards our conduct, as they now unquestionably see the vanities of this pompous world in their true light. Again, it is said, 'the custom is so prevalent that a deviation from it would be accounted a singularity.' This argument will certainly have a great influence on those who are seeking the friendship of the world, and are willing to dispense with a good conscience for the sake of obtaining it; but how it can possibly affect those who aim at pleasing God—whose treasures and whose hearts are in Heaven, I know not. Still it is urged, 'that black clothes are as cheap as any, and therefore nothing is lost.' This is true, if the fashion has no pernicious tendency; but if it has, there is much lost. But that it has a bad tendency, volumes of facts, stubborn facts, abundantly prove. Let those who have been accustomed to say that, they can afford to wear the habiliments of mourning,

MISSIONARY.

*Third Report of the Halifax Wesleyan Missionary
Branch Society.*

Mr. W. Shaw, upon the commencement of the Caffre Mission, writes as follows:—"With the view of arranging with the Caffre Chiefs, and of selecting a situation for our first Missionary station in Caffreland, I took a journey into that country the latter end of July, and returned the beginning of this month.—Through the goodness of God upon me, my life was not only preserved while travelling on horseback among barbarous and savage men, and wild beasts; but my health also, notwithstanding my generally sleeping on the ground, in the open air, and experiencing very heavy rains during the journey. These, however, are comparatively small mercies, to the more important particular of having, through the blessing of God, succeeded in my object far beyond my most sanguine expectations." He further reports, that "the Caffre Chief or King Pato, with all his brothers, and a number of inferior captains and counsellors who were assembled on the occasion, acceded with evident pleasure to the proposal of our commencing a mission amongst them: and they have

Mr. Lawry's reception by the chiefs and inhabitants of the FRIENDLY ISLANDS was such as

RELIGIOUS.

*Extract of a letter to the Editor of the Columbian
Star, dated*

FALMOUTH, (Va) May, 18, 1824.

Jesus sought me when a stranger,
Wand'ring from the fold of God,
whose very countenances bespeak the peace
and joy of their souls ; on the other, are those
whose tears and downcast looks speak to the
heart of the Christian, saying, " what must I
do to be saved." There are those who have
but lately been brought into the liberty of the
gospel; telling what the Lord has done for their
souls, and how ready to give their hearts to

From the Telegraph.

REVIVAL AT SEA.

Letter to Rev. Sylvester Holmes, dated New-Bedford, 15th May, 1824.

Sir,—At your request, I will attempt to give you an account of the recent revival of religion in the ship Com. Decatur, during a whaling voyage to the Pacific Ocean.

observed that Mr. C.—— was a constant attendant upon the Missionaries, while the rest of us passed away the time in mirth. After leaving the Islands, on our return home, Mr. F.—— had a great deal of conversation with Mr. C.——. Thus the attention to religion among us was gradual but increasing. Mr. C. J.——, of Dartmouth, steward of the ship, had been some time anxious for the salvation of his soul. He descended into the cabin, but was so much agitated that he returned; again he entered and again returned; when he entered a third time, the captain mentioned, that if he had any thing to say he might speak. The young man dropped down on his knees, and poured out his soul in prayer before God and man. About this time we began to have prayer meetings, first in the fore-cabin, then in the cabin, and in fair weather on the quarter deck. These exercises generally consisted in reading a chapter from the Bible, a short prayer, one of Dr. Burder's Village Sermons, singing to the praise of God, one or two of Dr. Watts' Psalms or Hymns, in which our captain would lead us, and a short prayer.

Thus God can be worshipped at sea, as well as on shore; and His goodness is not confined to any particular place, but sinners of every nation may, if they will, drink the waters of life freely.

There are six of our number who hope that their hearts have been changed, and that they are created anew in Christ Jesus. There are two remarks that I wish to make, viz the effect which our meetings had in suppressing profane-ness, which had been carried to a great length on board of the ship, and the peace and quietness with which every thing was performed on board. Orders were given and executed without any improper language; and in fact, old things seem to have passed away, and all things to have become new.

Your real friend,

JOHN W. MANLY.

The Boston Female Jews' Society, on their 8th anniversary, had a permanent fund of \$1620, and a disposable fund of \$1230. The receipts of last year, from members, interest, donations of aux-

The Society has not yet obtained a person, to go as a missionary to the Jews, in the countries bordering on the Mediterranean. They have had this object in view nearly two years. 33 life members have been added to the Society, nearly all of whom are the wives of clergymen, who have all received that attention from the ladies of their

From the Family Visitor

STAGE COACH SCENE

Mr. EDITOR.—The fear of man sometimes makes it hard work, publicly to reprove sin; but though I admit that it requires great judgment, there are cases when it becomes quite a duty.—I was travelling from the city of B.—some weeks since, and found myself seated in a coach with two respectable looking men, and an elderly female. We soon entered into conversation upon the subject of West India Slavery, which had been much discussed in the city we had just left. My opposite companion bore the hard part of the time deeply visible upon him. I was prepared for a difference of opinion upon the question, but I was not prepared to hear weak arguments rendered even weaker by cautions.—Judge of my surprise, upon hearing this aged man fearlessly calling for *damnation* upon himself! Faithfulness to my Master would not allow of my silence; and could I be “partaker of other men’s sins,” I ventured to express myself in these words:—“Sir, you may not be aware of the awful justice into which you have fallen of taking the name of God in vain. You will pardon me, if I request you to endeavor to restrain yourself a little time we are together; for I am sure your good sense will convince you, that it is a practice wholly indefensible.” My aged companion eyed me with some surprise, and at length observed, “I suppose, sir, you are a Methodist Minister; now, I wish you to know, that I belong to the old Church of England; and want none of your preaching here.”—“O, Mr. Editor, never was the name of the Church of England so shamefully abused. Members of this description hang like a millstone about her neck. I told him, “as it so happens, that I am a Clergyman of the very Church, to which you profess to belong.”—“Then (he rejoined) stop till you get into your tub next Sunday; and don’t preach to me.”—“Now, sir, (said I) my mistake is evident; though at least I was conversing with a

man; but I must decline any further communications. As to your being a member of the Church of England, I should have thought

the disrespect with which you treat her clergy; that you were one of the bitterest dissenters ever met. But allow me to enter

which is recorded in Heaven, against the blasphemous language, of which you have been guilty. Neither the laws of your country, nor the laws of your God, will bear you out; and I entreat you to consider that 'for every idle word that man shall speak, he shall give an account thereof in the day of judgment.' You, sir, are fast hastening towards an eternal world, and perhaps in a dying hour the conversation of the day may recur with a painful recollection.

"Hitherto my other two companions had been silent; and turning to the gentleman upon my left-hand, I began talking upon some other subject.—My aged fellow-traveller continued to thrust in his opinion; with a wanton oath at every sentence, and now and then addressed himself to me, though he received no reply from any one in the coach. His pride was deeply touched; and after uttering many hard sayings, he admitted that swearing was not to be justified; but observed, 'I will never submit to be lectured in a public conveyance, and by one who is young enough to be my son.' To this, I made no answer; but the gentleman on my left-hand could be silent no longer; and replied, 'Sir, you have rightly said, that a coach is public property; but you have no authority to offend the ears of your fellow-passengers by the language you have been using this evening. It is true you are old enough to be this gentleman's father; and I should have thought you were old enough to know better. I am sure he has reproved you in a very respectful way, and you ought to have been thankful for the re-

To find that he obtained no countenance from any of his fellow-travellers, tended much to his discomfort; and the coach stopping near his own house he quitted us with symptoms of strong displeasure.

Having learnt his name, I enclosed him "The swearer's prayer," and may the blessing of God accompany it to his heart!

I am, Mr. Editor, your faithful servant,
SCRUTATOR.

THE BIBLE.

Mr. Dudley, a benevolent Quaker, related the following anecdote at the Meeting of the Paisley Bible Association:—A baker in Southwark, addicted to drunkenness, at first refused to allow his wife to subscribe for a Bible, though there was not one in the house. He was afterwards, however, induced to allow her to subscribe.—The Bible thus procured was eminently blessed to him. He read it daily, and was in the habit of putting in pieces of paper to mark the passages which struck him. He became a kind husband, an attentive father, and an industrious member of society. Some time after this change had begun wrought upon him, he stopped the collectors one day in the street, and told them he wished now to be a free subscriber. He was told they could not allow him to do so, so long as he was a pauper, receiving support, either in whole or in part, from his parish. At this he was considerably disappointed, but confessed that had he not spent so much money weekly in the ale-house, he would not have needed anything from the poor's fund. The collectors advised him to think of saving in that way, but not to neglect his family. The advice was given in a good season. His children were better clothed and better fed, his house much neater, and his family more comfortable in every respect. He also succeeded in being independent of his parish. He is now a weekly free subscriber to the Bible Society, and has besides in the Savings Bank the sum of £58. The fact here related is unquestionable; and many such might be brought forward in evidence of the good effects of Bible associations. Is it mainly, then, or Christian, to sneer at such endeavors on the part of benevolent females to increase the temporal and spiritual blessings of our fellow-creatures, by teaching them to value the Scriptures, which are the words of eternal life?—*Sheffield Mercury*.

Mr. Crawford, we understand, has arrived Philadelphia, in a much better state of health than when he left him to

Zion's

BOSTON: WE

The neat and comfortable
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The General Conference of the Episcopal Church will have additional announcements. There are representatives from Maine, New-F. ennessee, Ohio, K. inois, Missouri, T. arolina, Virginia, I. ose in *italics* are at the next General Conference.

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Prayer Meetings
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"A striking instance relating to the encouragement of piety in Connecticut, the year 1821, there have been years of great general meetings constantly held in churches—and who can doubt the progress of the religion of those people distinguished by the names of many of the faithful all the other remarkable progress had from

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American School Union, held on the 10th inst. to change the national constitution, and School Union. According to a paper mentioned, with reports of Sunday, United States, to accomplish the purpose of his valuable addresses were Repository.

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BOSTON: WEDNESDAY, JUNE 9.

The neat and commodious chapel, recently erected at Lechmere Point, Cambridge, for the accommodation of the Methodist Society at that place, will be dedicated to the service of the Almighty, this day; exercises to commence at 11 o'clock. Sermon by the Rev. Daniel Fillmore.

The General Conference of the Methodist Episcopal Church adjourned on the 28th ult. Five additional annual Conferences have been added. There are now seventeen Conferences, viz. Maine, New-England, New-York, Canada, Genesee, Ohio, Kentucky, Pittsburg, Holstein, Illinois, Missouri, Tennessee, Mississippi, South Carolina, Virginia, Baltimore and Philadelphia—those in italics are the new Conferences. The next General Conference is to be held at Pittsburg, on the 1st of May, 1828.

The Methodist Female Missionary Society of New-York, auxiliary to the Missionary Society of the Methodist Episcopal Church, celebrated their anniversary on Wednesday evening last, in the Chapel in John-St. The Rev. Bishop Hedding presided. The report was read by the Rev. Mr. Chase—from which it appeared that \$202 had been paid to the parent society during the past year, and that clothing to a considerable amount had been contributed in aid of the Wyandott mission. The meeting was addressed by the Rev. Mr. Reece and the Rev. Mr. Hannah, from England, and the Rev. Mr. Summerfield. After the addresses, a collection was taken up amounting to \$1.50.

On Sunday last, a new Methodist Chapel was dedicated to the worship of Almighty God, in Brooklyn, Long-Island. Bishop George officiated in the morning; the Rev. Mr. March in the afternoon, and the Rev. Mr. Summerfield in the evening.

Through the attention of John Leander Starr, Esq. of Halifax, Nova Scotia, we have been favored with the annual Report of the Halifax Wesleyan Missionary Branch Society; and we take pleasure in laying it before the readers of the Herald. It is matter of no small joy and encouragement, to the humble followers of the Lamb, to behold their brethren, in different parts of the vineyard, vying with each other in their endeavors to show forth their gratitude for the mercies of the gospel, by contributing of their substance to extend its blessings to the remotest corners of the earth.

Prayer Meetings.—Dr. Lee, in his Revival Sermons, p. 175, has the following observations respecting the duty of attending prayer-meetings:—

"A striking instance of providential instruction relating to this duty, I record, for the encouragement of praying Christians. In a parish in Connecticut, that shared richly in the revival of 1821, there had been, during the six previous years of great general stupidity, a weekly prayer meeting constantly attended by a part of the church; and wholly disregarded by the rest. In the progress of the revival, every one of the families of those praying members, was remarkably distinguished by special divine influences; and many of their children hopelessly renewed—while all the other families of the church were as remarkably passed by." This account the writer had from the pastor of that church."

The Female Foreign Missionary Society of Montpelier, held their annual meeting on Tuesday, the 25th ultimo. Agreeably to the usage of the Society, a Sermon was preached on the occasion, by the Rev. Chester Wright.

This Society was formed in the year 1813. Its sole object is to aid the American Board of Commissioners for Foreign Mission in the prosecution of their benevolent object of sending, and supporting missionaries among the heathen. Since the first year of its existence, its annual payments have been from thirty-seven to fifty-four dollars. The whole sum remitted to the Treasury of the American Board, since the formation of the Society, is four hundred and sixty-five dollars.—*Vt. Watchman.*

Baptist General Convention. The Managers of the Baptist General Convention, at their meeting recently held in the city of Washington, appropriated two thousand dollars for the Barmen mission, one thousand seven hundred and seven dollars for the mission at Carey, and three hundred dollars for the Wiltshire station. At Valley towns 5 persons are stated to have been baptized, three of whom are Indians. The general concerns of the several missions under their superintendence, are represented to be prosperous.

American Sunday School Union.—At a meeting of the Philadelphia Sunday and Adult School Union, held on the 25th ult. it was resolved to change the name as well as the character of that institution, and to call it the American Sunday School Union. This measure was adopted according to a plan which has been previously mentioned, with a view to concentrate the efforts of Sunday school societies throughout the United States, and thereby more effectually to accomplish the great and important objects of this valuable institution. Several eloquent addresses were delivered on the occasion.—*N. H. Repository.*

Dr. Morrison, so well known for his proficiency in the Chinese language, has arrived in England from Canton. He is absent on leave from the factory of merchants at that place, where he fills the office of translator. His Chinese Dictionary is said to be nearly ready for the press.

Consecration.—Christ's Church, at Leicester, Mass. was consecrated by the venerable Bishop of this diocese, on Wednesday last. The sentence of consecration was read by the Rev. Mr. Morse of Newburyport, and the service of the day by the Rev. Dr. Jarvis of Boston. An highly appropriate and instructive sermon was delivered by the Bishop, from 1st Kings, 9 c. 3 v. This Church is under the charge of the Rev. Joseph Muenschner.

CHURCHES.

Another appropriation of near \$2,000,000 has been made to build Churches in England. The Dissenters are petitioning against this, and say the Episcopalians are rich enough to build for themselves without taking money partly derived from other religions.

Upwards of 4,000,000 dollars were appropriated a few years since to build churches—and 98 had been erected, affording accommodation to 450,000 persons, still it was said there was a want of room in churches. Mr. Hobbhouse denied there was any general want of room. The official papers said 3,000,000 of people wanted accommodation, and yet this grant would only give it to 75,000. So that 90,000,000 of dollars would be wanted to complete the accommodation. Mr. H. recommended double or treble service, and said that Churches in abundance would be erected if those who built them were allowed to choose their ministers.

Mr. Hume said the way to promote religion was to have pious clergymen, not to erect stone walls. He had seen churches well built, but very ill filled.—Of 16,600 parsons there are 6804 non-residents.—*Proceedings of the British Parliament.*

LITERARY AND SCIENTIFIC.

The Right Rev. Thomas C. Brownell, Bishop of the Diocese of Connecticut has been elected by a unanimous vote of the Trustees, President of Washington College—which is located in Hartford.

The Rev. Theodore Clapp has been appointed President of the New Orleans College.—This institution is reviving; but English Literature makes slow progress in Louisiana.

Literary Honors. The University of Casan has presented to the Emperor of Austria the diploma of Doctor of Laws, which he has accepted. This distinction has been conferred in acknowledgment of the favor granted by the Emperor of permitting the Astronomical instruments for the University to be made at the polytechnic school of Vienna.

Russian Literature has at present twenty literary journals, four political journals, and two almanacks, all published either at St. Petersburg or Moscow—but it will be long before they have primary, common and high schools for the great mass of their population; but we are believers in the millennium of human knowledge, and look forward to the day, with the eye of faith, when the interior of Russia and the snows of the North will exhibit an Aurora Borealis of mental light. *Boston Gaz.*

New and Useful Invention.—William Hollins, a resident of Baltimore, has constructed a Vessel called a "Safety Ark," for which he has taken out letters patent for the United States. The object of this invention is to enable the arks, boats, &c. which descend the Susquehanna, (after passing through the present Canal, at Fort Deposit,) to reach Baltimore in twelve hours, a distance of 60 miles, with their entire cargoes on board, to be towed by a steam boat. It is said it will also answer to convey the canal boats, in perfect safety, without transshipping at Albany, to the city of New York, and return them again to the canal fully loaded.

Many of the citizens of Baltimore have already pronounced it to be a perfect floating canal.

Heat of the Globe.—We observe a curious article in the annals of Philosophy on a very interesting subject—the interior heat of the globe. The writer shows from a great number of observations in mines, that the temperature increases very regularly as we penetrate deeper into the crust, and that in the British mines generally, the laborers who work at the depth of 1300 or 1400 feet, or one fourth of a mile from the surface, live in a temperature (80° 82°) higher than that of Jamaica. Mr. Bald, of Alton, published some facts in the Edinburgh Philosophical Journal some years ago, and Daubuisson gives others in relation to the mines in Saxony, which established the same conclusion. The writer in the annals thinks that the increase in England is about one degree of Fahrenheit for every ten or twelve fathoms of descent. Hence we have reason to conclude, that it is not any peculiar local circumstances which generate the heat in small springs, but that they merely derive their waters from reservoirs situated at a great depth. Pursuing this idea, the Bath waters, which have a temperature of 116, may be supposed to come from the depth of three fourths of a mile, and at the depth of two miles downwards we should find the temperature of boiling water. This may be considered one of the most interesting truths lately added to Natural Philosophy.—*Lon. pa.*

A mineral spring has been discovered in the south parish of Brookfield, Mass. whose medical qualities are believed to be superior to those of any other in New England. It has proved particularly beneficial in cases of Dyspepsia, Gravel, in Rheumatic complaints, in Salt Rheum, Erysipelas and cutaneous eruptions generally.

War. Spy. We understand that the annual examination of the Cadets at the United States Military Academy at West Point, as well as inquiry into the state of that Institution, will be made in the course of this month, and that the Secretary of War has appointed Colonel James T. Austin and General Wm. H. Sumner of this city to be members of the Board of Visitors for this purpose.

Severe shocks of an earthquake were felt at Jamaica on the 10th and 13th of April. The people attended their Churches and returned thanks to God for their preservation.

Medical School in Maine.—At the late examination at this Institution, twenty-one students were recommended, for the Degree of Doctor of Medicine, three of whom are from Connecticut, two from Massachusetts, and three from New-Hampshire.

Political Economy.—An association has been formed in London, and an adequate fund raised, for the purpose of establishing a lectureship on Political Economy. The Lecturer is Mr. McCulloch, of Edinburgh, the writer of those excellent articles, on this subject, in the Edinburgh Review, and the Supplement to the Encyclopædia Britannica.

Kaleidograph.—An invention of great importance in the arts, and particularly in bank note engraving, has lately been made by Mr. William Stone, of this city, by which an endless variety of figures can be produced, in a manner which is said to be inimitable. We cannot give the reader a better idea of the peculiar powers of this machine, than to compare it to a Kaleidoscope, in forming combinations of the most beautiful figures that can be imagined. They are formed of one continued line, crossing and entangling itself in the richest variety.—*Col. Star.*

GENERAL INTELLIGENCE.

Ansteth Institution.—Leave for a bill of incorporation has passed the Senate without opposition. The debate on the question commenced in the House of Representatives yesterday.

Electors of President.—A resolution directing the choice of electors by a general ticket, has passed the House of Representatives of this state by a vote of 140 to 85.

Governor Yates, of New-York, has issued his Proclamation, calling a meeting of the Legislature of that state, at the Capitol in Albany, on Monday the second day of August next, that they may have an opportunity of providing by law, for the choice of Electors of President and Vice President.

The Legislature of New-Hampshire met at Concord on Wednesday last, and elected the Hon. David L. Morrill, Governor of the state, for the ensuing year. The election Sermon was preached by the Rev. President Tyler, of Dartmouth College, and the Sermon before the Ecclesiastical Convention by the Rev. Dr. Dana.

Rhode Island Banks.—An abstract of the returns of the several Banks in the State of Rhode Island has lately been published. The number of Banks returned is 42, being more than one, we believe, for every town in the State. The capital stocks of the several Banks are of various amounts from 500,000 dollars down to 18,000. The total capital stock of the 42 Banks amounts to 4,444,507 dollars: Bills in circulation, about 720,000; deposits, 590,000; debts due from directors, 768,000; due from other stock holders, 603,000.

A Curious Fact.—Mr. David Evans of Plymouth, about eight miles from this village, some time last week, while chopping in the woods, felled a hollow tree which contained from four to eight hundred Swallows. They were of the kind generally denominated the Wood Swallow. The breast is white; tail forked and tail feathers sharp pointed. When discovered they were principally in a torpid state. *Norwich pa.*

Atrocious Murder.—A most Atrocious and inhuman murder was committed in Bourbon county, (Ken.) on Saturday the 8th ult. on the body of Mr. James McCormack, formerly a resident of that county. He was going from Paris to close some unsettled business in the neighborhood where he had lately resided, when he was met by David and Robert Shields who entertained the most bitter animosity towards him in consequence of his having recovered a verdict of \$1,000 against one of them for the seduction of his daughter. These monsters in human shape immediately fell to beating him with clubs until they thought he was dead, and threw him over a log on the bank of a creek and exclaimed: "Lay there you old rascal till night and we'll fix you then." The poor old man was conscious of his situation and knew all that was said: After they left him he made out to crawl to a Mr. Sheriff's, when he became deranged, until the next day recovering his senses he related the mournful tragedy. He said Bob Shields struck him first, and stunned him so that he fell. They then threw him over the log, when he opened his eyes and begged for mercy. In order to stop his cries they ran a stick down his throat which is supposed to have inflicted the mortal wound. He died on the Monday night following. Both the Shields have been taken and confined in jail.

Trans-Atlantic Shepherds.—The Charleston Courier announces the arrival of a Shepherd from the mountains of Thuringia, in Germany, accompanied by a Shepherdess and Shepherd's Dogs. They are gone to the plantation of Col. Breithaupt, in Edgefield, who is about establishing a considerable Sheep Walk, for which the pine wood range is peculiarly well calculated.

Artillery Election.—On Monday last, the Ancient and Honorable Artillery Company celebrated their 186th Anniversary, and chose their officers for the ensuing year. At 12 o'clock, the Company escorted to Chaucey-place, his Excellency the Commander in Chief and suite, and a long procession of Civil and Military Officers, invited to be present at the ceremonies of the day. At the Church an appropriate Discourse was delivered by Rev. Mr. Walker, of Charlestown. At 5 o'clock the Company marched to its assigned area on the Common, where the past Officers resigned to the Commander in Chief their insignia of rank, and the new were invested. This ceremony was preceded and followed by military exercises.

Rare Instance of Conjugal Affection.—An instance of real and permanent conjugal affection was produced in evidence at the Somerset Sessions that has never perhaps been paralleled in the annals of humanity. In an appeal cause, a woman who was there as a witness, swore that she had never lost sight of her husband for twelve hours together at any one time, either by day or night, during the period of 50 years.—*En. pa.*

During the thunder storm on Friday evening, the lightning struck a house at Tappan Landing, which it shattered to pieces, and melancholy to relate, killed the owner, Mr. Daniel Van Valen, on the spot. A barn belonging to Mr. Kip, about a mile above Hackensack, was struck and destroyed at the same time. A barn belonging to Col. Bunn, at Frankfort, near Philadelphia, was destroyed by lightning the same night.—*N. Y. Mer. Adv.*

We learn that Josiah Strout, the young man who recently murdered his wife, put an end to his life yesterday in the prison at New Brunswick, N. J. by hanging himself.—*Ibid.*

A serious fire occurred in the woods, at Brookhaven, Suffolk county, N. Y. on the 19th ult. which continued to burn two days, and destroyed in its progress, from 70 to 80,000 cords of wood, covering nearly 20,000 acres—besides about 4000 cords in piles. The destruction was so complete that some places where the underwood and brush were so thick, previous to the fire that a man could force his way with difficulty, have been actually rode with a horse and gig the same as over a cleared lot.

Robbery.—On Wednesday last a villain in Baltimore entered a counting room, while the clerk was in an interior apartment, and stole therefrom two thousand dollars in United States bank bills.

Pardon.—Perez, the pirate, who was to have been executed at New York, on the 11th inst has received a Pardon from the President of the United States.

Fire.—The College edifice at Burlington, Vt. was entirely consumed by fire, on the 17th ult. We understand that the College and Society Libraries, with the apparatus and books of the students, were principally saved.

Singular Detection.—One of the three men recently arrested for the murder of Mr. Bonsall, near Philadelphia, was found in possession of a coat, which a tailor testified he made for Mr. B. and he should know it by the collar being suited at one end with felt, there not being padding enough to finish it. On cutting open the collar, the felt was discovered precisely as described.

Plymouth Beach.—A bill has passed the House of Representatives, in Congress, without opposition, making an appropriation of twenty thousand dollars for repairing Plymouth Beach.—The bill provides that the repairs shall be made in such a manner as the President shall direct.

Cheap Travelling.—The New-York Mercantile Advertiser states that the steam-boats Legislature and Thistle, both having elegant accommodations, now carry passengers from that city to New-Brunswick, N. J. a distance of thirty miles, for twelve and a half cents! This is the effect of competition.

TO PRINTERS AND PUBLISHERS.

A gentleman, a graduate of one of the New-England colleges, wishes to obtain a situation as editor of a religious or political paper, or some periodical publication. Unexceptionable references can be given, by addressing the editor of this paper.

Items of Foreign Intelligence by the latest arrivals.

The ports of Algiers and Bona remained strictly blockaded, and all attempts at negotiation with the Algerine Government had failed.

The Pope has made an additional grant of 24,000 dollars annually to the Congregation de Propaganda Fide, for the special purpose of encouraging the progress of the Catholic religion in the United States of America.

Advices from Corfu, to the middle of March confirm the report of Arta having been taken by the Greeks and Albanians under Constantine Bozzaris.

There are no less than 53 persons under sentence of death in London, 6 of whom are females, and all of them convicted at the two last, Old Bailey sessions.

Private accounts from Mexico state that there is reason to believe that the partisans of the deposed emperor Iturbide, are active, and before many months expire, an attempt will be made to restore him to the sovereignty of the country.

WAR IN AFRICA.

We learn, by a passenger in the Phoebe, from St. Thomas, that the French schr. Porpoise had arrived there in the remarkable short passage of 10 days from Goree, Africa, the Captain of which informed, that the natives had taken possession of the river Gambia and town of St. Mary's; and that the whites, after burning much property belonging to the natives, had abandoned the place, and had reached Goree. It is also stated, that the natives had made several attacks on Sierra Leone, and the inhabitants were making preparations to leave that place. *N. Y. Pa.*

The unfortunate contest which has commenced in Africa must suspend the civilization which has been for some time in progress, and affect, injuriously, our infant Colony. The unwholesomeness of the climate will render less effectual any British expedition that may be sent. The English Editors apprehend the success of the Africans will be heard of by the slaves in the West-Indies, and cause new attempts on their part.

IN THIS CITY, Mr. Warren Vinton, of Bath, Me. to Miss Charlotte Emerson of Boston.—Mr. John A. Neal, to Miss Nancy Powers.—Rev. Louis Dwight to Miss Louisa H. Willis, second daughter of Mr. Nathaniel Willis, publisher of the Boston Recorder. John Gray Rogers, Esq. to Miss Anna Maria Brewster.—Mr. Jno. Snelling to Miss Charlotte Swain.—Mr. Reuben Holding to Miss Mary Chute. In Suffield, Conn. Rev. Elam C. Clarke, of Providence, to Miss Emily L. Pease, only daughter of the Hon. Oliver P. of that place.

DIED.

In this city, on Sunday morning, Mr. Wm. Finch, aged 42.—Mrs. Sophia Batchelder, 24.—Caroline Augusta Minot, 3.

On Sunday morning last, Mr. Jona. Badger, 36. The number of deaths in this city during the week ending May 27, was 22.

In Cambridge, Mr. William S. Gray, formerly of Salem.

At Providence, Mr. Sylvester Brown, 34.—Mr. John Babson, 47.

In Rochester, N. Y. on the 16th of May, Mr. Ebenzer Watts, aged 67, formerly of Boston.

In Hallowell, Mr. Ephraim Lord, aged 53.

In Litchfield, Mr. John Cotton, aged 105 years, a revolutionary pensioner. Mr. C. served 7 years in the old French war, and 7 years in the revolutionary.

In Garland, Capt. James Budget, aged 70, who for more than 20 years past has been in a state of mental derangement. A few weeks before his decease, his reason was fully restored, and he expressed a willingness to resign a life which he said had been as troublesome to himself as to his friends.

At Jefferson, Me. on the 30th ult. Mrs. Ruth Richardson. She fell into the fire, and was burnt to death.

In Wethersfield, Capt. John Francis, aged 80, an officer in the revolutionary war.

In New-Jersey, the two only children of Mr. J. D. Pedrick, aged 2 and 4 years. Arsenick was, by mistake, administered to them instead of magnesia.

At Newton Falls, Mr. Thomas S. Reed, of Littleton. He fell through a wheel house upon a water wheel in full operation, passed under it, and died in about 15 minutes.

At Middleborough, Mr. James Hall, 74. His death was caused by falling on the point of his plough which pierced his leg, and he was dragged some distance.

In Attleborough, Mass. on Friday, the 28th ultimo, Mr. Jasper Cummings, late of Burlington, N. Y. aged 15. While employed with three others in fitting a new post to a shaft, the whole building unexpectedly fell, and his head was crushed between two of the timbers. Though he was instantly extricated, no signs of life appeared. The others escaped uninjured.

At Geta, Africa, on the 3d of December last, of the dysentery, M. Belzoni, the celebrated traveller in that country.

The Basha, Bey of Tunis, died on the 28 of March, and is succeeded by his eldest son, Sidi Hassan Bey.

On the Coast of Africa, in February last, on board brig Miles Standish, Mr. Arnold Tiffany, of Warwick—on and 7th April, on the passage home, Sir. David Randall, 24 mate of that vessel.

At Tampico, 30th of April, N. J. Ingraham, U. S. Consul for that port.

In Amesbury, Dr. Jonathan French.

In Truro, Mr. Benjamin Hinchley.

In Leicester, Mr. Benjamin Studley.

In Rochester, N. York, Mr. Ebenzer Watts, formerly of this city, 67.

MARINE INTELLIGENCE.

PORT OF BOSTON—1824.

ARRIVED SINCE OUR LAST.

WEDNESDAY—Ship Mary, Liverpool—brigs Africa, St. Ubes—Adeline, Cape Haytien—Clothier, St. Croix—Atlantic, Havana—Lawson, do.—Caspar, Bahia—Mount Vernon, Balt.—Bover, Maranhão—sloop Hero N. York.

THURSDAY—Ships Emerald, Liverpool—Augusta, Gibraltar—brigs Kanawa, Trinidad—Cuba—Geo. Sennam—Bud, Havre—Bellisarius, Tobago—Delta, N. Orleans—schs. Amity, St. Thomas—Superior, Calais.

FRIDAY—No Arrivals.

SATURDAY—Brig Algerine, Balt.—schs. Paragon, Bilbao—B. Franklin, Philadelphia—Experiment, Nantucket.

SUNDAY—Brig Argo, Matanzas—sch. Victory, Malta—sloop Eagle, N. York—Ship Diamond Amsterdam—brig Volant, Laguna—sch. Palladium, St. Michaels—Superb, Cape de Verdes—sloop Agnes, Georgetown, S. C.

MONDAY—Brigs Buck, New-Orleans—Industry, Baltimore.

WEDNESDAY—Ship Florida, Charleston—brig Orleans, Havana—sch. Regulator, Phila.—sloop Echo, N. York.

THURSDAY—Brigs Carib, Honduras—Wave, Kelley, Charleston—schs. Three Sisters, Madeira—Phoenix, Plymouth—sloop Express, N. York—Washington, Wadsworth.

FRIDAY—Ship Eleanor, Cettie—Ann, Newburyport.

SATURDAY—Sch. Washington, Halifax.

MONDAY—No clearances.

BIOGRAPHICAL SKETCHES.

MOORE & PROWSE,

Having purchased the copy right, will shortly publish, by subscription,

MUSICAL BIOGRAPHY,

Or...SKETCHES

Of the Lives and writings of

Eminent Musical Composers.

Interspersed with an Epitome of interesting matter, comprising Musical Notices, Celebrations, Records of Societies, Reviews of Works, Anecdotes instructive and entertaining.

COLLECTED AND COMPILED BY

JOHN R. PARKER, Editor *Enterpeid.*

THE Compiler having for several years past conducted the Editorial department of a Publication devoted to the diffusion of musical information in this city, possessed peculiar advantages in collecting every species of interest as well as amusement.

His intention to compile "Biographical Sketches of Eminent Musical Composers," has long since occupied a considerable portion of time, and in the endeavor to collate such useful information as is eagerly sought for by the public generally, and the musical part of the community in particular. Care has been taken to render these sketches equally interesting to the Professor or Amateur.

The work will comprise one volume of about 250 pages. To be delivered to Subscribers at \$1.50 cents. As the edition will be limited to the number of Subscribers, it will be well for those who wish to subscribe, to transmit their names immediately.

Persons who will act as agents, shall receive one copy for every six subscribers obtained.

TO PRINTERS.

FOR SALE at this Office, one small font Great Primer, (new)—1 do. Long Primer, part worn, containing about 250 lbs.—1 do. Brevier 250 lbs.

Also, a font of American Canon, (Roman and Italic), and a small font of 4 lines Pica, with some 2 lines letter suitable for a Job Office.

THE HERALD'S HARP.



THE DYING CHRISTIAN.

The hour of my departure's come;
I hear the voice that calls me home;
At last, O Lord, let trouble cease,
And let thy servant die in peace.

The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky.

Not in mine innocence I trust;
I bow before Thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne.

I leave the world without a tear,
Save for the friends I hold so dear;
To heal their sorrows, Lord, descend,
And to the friendship prove a friend.

I come, I come at thy command;
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarms.

THE LOVE OF GOD.

[SAID TO HAVE BEEN COMPOSED BY ONE WHO WAS NEARLY AN IDIOT.]

Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every single stick a quill,
And every man a scribe by trade—
To write the love of God above,
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretch'd from sky to sky.

MINISTERS' MONITOR.

ADVICE TO YOUNG PREACHERS.

[CONTINUED.]

As a mean of great improvement in useful and necessary knowledge, give attendance to reading. Read useful works, with close attention, on every subject which you are called to study. In good books you meet with the best thoughts of the greatest men, on subjects of the highest moment. Perhaps you expect me to furnish you with a long list of valuable publications. I could easily do this, having been fond of reading from my youth up until now; but, for special reasons, I decline it at present. Should any of you apply to me in private, I will afford you all the help I can. In the mean time, allow me to recommend to your serious attention the Holy Scriptures, and the works of Messrs. Wesley and Fletcher.

You should be well read in the Word of God, because it is the infallible rule of faith, and practice. Other books contain many excellent things; but this, from the beginning to the end, is full of excellencies. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works, 2d Tim. iii. 16, 17. Search the Scriptures, that you may be wise unto salvation, through faith which is in Christ Jesus. Read them in your closets, in your families, and in religious assemblies. The doctrines which you are to teach, the duties which you are to enforce, and the promises and threatenings which you are to deliver, must be drawn from these pure fountains. These holy writings will teach you how to pray and preach, and how to live and die; they will shed a refreshing light on your path, place before your eyes a train of illustrious examples, whose faith you are to follow; and they will be your safe and unerring guide through this abode of darkness, sin and sorrow.

A private Christian should read the sacred volume once a year.—I knew a man in Leicester, who, by reading about three chapters every day, had gone regularly through the Scriptures more than thirty times; and such was his acquaintance with particular passages, that some of his friends used to call him the living Concordance. But you, my dear brethren, should read the Word quite through, at least twice a year.

This plan, steadily pursued, would make you mighty in the Scriptures; and prove, to the satisfaction of your hearers, that "a good textuary is a good divine." The finest ornaments of a sermon are appropriate quotations from the Word of God. Curious criticisms and scraps of poetry, and witty anecdotes, please certain classes of hearers, for a time; but nothing will permanently either please or profit your judicious auditors, but plain discourses founded on the word of life.

Not only read the book, but endeavor to understand it, that you may be able to give the sense to your congregations. It is your duty to cause the people to understand the law of the Lord. When Ezra the scribe stood upon a pulpit of wood, which was made for the purpose, and, probably, the first that ever was made, he, and those who assisted him, read in the book the law of God distinctly, and caused the people to understand the reading.—Neh. viii. 7, 8. Let us, as Christian ministers, follow their example, that our people may be rooted and built up in Christ, and established in the faith, as they have been taught, abounding therein with thanksgiving.—Col. ii. 7. After such preaching as this, they will be ready to say of us, as the disciples said of their Master, did not our hearts burn within us while he opened to us the Scriptures? Luke xxiv. 32.

Next to the Bible read the works of the Rev. John Wesley. I earnestly recommend them to you on many accounts: they contain a clear explanation of almost every doctrine of divine revelation; they point out and enforce, with great solemnity, nearly all the duties of a Christian; and they are written in a clear, neat, and nervous style. For soundness of faith, depth of research, variety of matter, and strength of lan-

guage, I know no writer equal to him. In my opinion, his notes on the New Testament, and his first four volumes of sermons, stand unrivalled; and if you make them your own, by frequent perusals, you will not be novices in theological knowledge.

When I mention the works of Mr. Wesley, I intend all he ever published; including his Magazines, Christian Library, History of England, Church History, and Compendium of Natural Philosophy. The Magazines, which he published, contain a rich variety of useful matter, and may be read, repeatedly, to great advantage. The Christian Library is a judicious abridgement of many scarce and valuable works, on the important doctrines and duties of religion. It was originally designed, I believe, for the improvement of young preachers; and I venture to affirm, from my own knowledge of its real worth, that every preacher who wishes to be well instructed in the things of God, should, if possible, furnish himself with a copy. Not that I am partial to abridgements in general, because many great and good works have been spoiled by unskillful hands; but those who compare the abridgements in this work with the originals, will not fail to acknowledge that Mr. Wesley has, in this undertaking, rendered an essential service to the religious world. I am glad that there is an edition in a state of forwardness, under the judicious eye of the reverend and learned Joseph Benson; and I sincerely hope it will be patronized by all our people in every part of the world. Mr. Wesley's History of England, and his Church History, considered as abridgements of larger works, are valuable; and his Compendium of Natural Philosophy, notwithstanding modern discoveries and improvements in that department of literature, is well worth your careful perusal.

Fletcher's works should have a place in your library.—As a controversial and practical writer he greatly excels. His style is correct, easy, and elegant; his arguments are clear, strong, and conclusive; and his temper humble, modest, and truly affectionate; qualities which rarely meet in a polemical writer. But he was a gentleman, a Christian, and a scholar; and his works are calculated to inform the understanding, to amend the heart, and to direct the life.—Perhaps there has not been a man, since the apostolic age, more uniformly devoted to God.

If you read and digest his writings, which I hope you will not fail to do, you will be able to defend the truth; and feeling the heavenly influence, under which he wrote, your affections will be raised to things above.

Other valuable works will, no doubt, be recommended to you by your well informed superintendents, and your intelligent friends; but allow me to give you a few words of advice, on the subject of general reading. It would be a waste of time to read the works of many book-makers, as they impoverish the pocket without enriching the mind. On every subject of inquiry read the best authors you can procure, not regarding a little expense and trouble.—In this, do not depend, altogether, on your own judgment; but frequently inquire of learned men what writers have excelled in different branches of science and divinity. If you keep a list of such works, you may purchase them when most convenient to yourselves, or borrow them of your friends. Having chosen your book with as much care as you would choose a friend, read it regularly through. It would be a foolish practice, except in rare and special cases, to dip here and there for a sentiment, like those of our superficial Reviewers, without acquainting yourselves with the entire matter of the writer.

On this plan you might be able, in a pedantic way, to quote certain passages, and to give title pages; but you would neither acquire a knowledge of books nor of things.

As you proceed with your author keep a steady eye on the general plan of the work, the connection of the parts, the exact meaning of his words, and phrases, and the bearing of every part upon the main design. This method will make the method your own, especially if you read the work repeatedly; and you may lay it down as a maxim, that those works which will not bear repeated perusals, are not worthy a place in your library.

In purchasing books, ever regard the quality rather than the quantity. "A collection of select books," well read, seems to be the fort of a minister. At any rate, furnish yourselves with good reference books; such as Commentaries, Lexicons, Dictionaries, and Concordances. These, if judiciously chosen, will be the most useful of all others; and of these I recommend you, if possible, to have a good stock. They will render you more service, in your literary pursuits, than hundreds of uninteresting volumes, which do not immediately relate to your most important studies. You may consult your reference books, as standard works, on all occasions; and afterwards follow your own opinions, without being shackled by the highest human authority.

As a farther means of intellectual improvement, form a good plan of study; and whatever discouragement you meet with, persevere in it. But keep within the bounds of prudence. He who would know all things, seldom excels in any thing. Bend your minds to what is of importance; view it on all sides; and when you are satisfied, proceed to other things. But, in all your studies, make haste without being in a hurry. Your progress, on this plan, may not be rapid; but constant and regular application will carry you a great way in a few years. Order and perseverance in your inquiries will generally secure success; but if you have neither the one nor the other, you will be "ever learning and never able to come to a knowledge of the truth," 2d Tim. iii. 7.

Above all, study to do good. Matters of mere curiosity are far beneath the dignity of a Christian minister. Never lose sight of God's glory, and the salvation of immortal spirits. Your work is to "turn men from darkness to light, and from the power of Satan to God"—Acts xxvii. 18. If you lose sight of this, your learning, however deep or high, may prove a fatal snare, and cover you with shame in the day of the Lord.

I am a sincere friend to useful learning, and an admirer of pious learned men; but allow me to say, one soul saved from death is matter of more importance than all the learning in the world.

I do not say this with a view to discourage

you in your laudable endeavors to gain knowledge; but to direct your thoughts to the great end which you should ever keep in view.

III. Hence I add, that while you are improving yourselves in useful knowledge, you should do all the good you can in your ministerial office, by preaching the word of God, by pastoral visits, and by the instruction of youth in Divine truth.

You are required to follow the example of your Lord and Master, who went about doing good, Acts x. 38. He never lost sight of this great object; but in every place which he visited wrought all possible good, both to friends and foes. Human applause was far beneath his notice. The end he had in view was the salvation of sinners.

Set him before your eyes continually; and whatever you conceive he would have said or done, on any occasion, endeavor as far as would be proper, and as you may be enabled, to say and do yourselves.

Go forth and preach the Gospel, with faithfulness, wherever you can get a congregation; and, in every sermon, introduce, and urge, the essential doctrines and duties of Christianity.

The advice of Parson Greenwood, who recommended me to travel, made a deep impression on my heart.—He said, "You are now about to travel: take care, in every sermon, to preach repentance, faith, and holiness."—I saw the propriety of the remark, and have endeavored during the thirty-three years of my itinerant labors, to follow it.—The first race of Methodist Preachers never ceased to preach the fall of man, the atonement of Christ, and the influence of the Holy Ghost; and, at the same time, the necessity of repentance toward God, of faith in the Lord Jesus Christ, and of inward and outward holiness. The result was, that our people had remarkable clear views of these doctrines and duties; and, both in faith and practice, resembled in a high degree, the simple-hearted Christians of the Apostolic age. This plan of preaching will not prevent variety of matter in your public instructions; for these important doctrines and duties stand connected with every other doctrine and duty; and you may urge them on all occasions, without either destroying the unity of your discourses, or falling into a sameness of expression.

But whatever arrangement you make, or whatever expression you make use of, be careful to leave a deep impression on the hearts of your hearers, that they are far gone from original righteousness; that Jesus is the only Saviour of a perishing world; that the influences of the Holy Ghost are essentially necessary to salvation; that, under these influences, they must turn from their evil ways; that justification before God is to be obtained by faith in Christ; and, that "without holiness no man shall see the Lord."

TO BE CONTINUED.

MISCELLANY.

From the Literary and Evangelical Magazine.

UNCLE HARRY,

Or, the tender sensibilities of a pious African.

Late in the last Autumn, it was my privilege to spend a few hours in the hospitable mansion of the Rev. S. B. W. of F. I arrived at his house very early in the morning; just before the family assembled to perform their customary devotion. On the signal being given, the children and domestics came into the room where we were sitting. Among the latter there was a very aged black man, whom every one called Uncle Harry. As soon as he entered, I observed that Mr. W. and his lady treated him with marked attention and kindness. The morning was sharp and frosty, and Uncle Harry had a chair in the corner, close to the fire. The portion of Scripture selected for the service, was the second chapter of Luke. I observed that the attention of Harry was deeply fixed, and he soon began to manifest strong emotion. The old man's eye kindled, as the reader went on, and when he came to the passage, "The Angel said, &c." he appeared as though his heart were attuned to the angelic song, and he could hardly help uttering a shout of triumph. There was, however, not the smallest ostentation of feeling, no parade of emotion, no endeavor to attract attention. He only, in a gentle manner, turned his face upwards, strongly clasped his hands as they lay in his lap, and expressed by his countenance the triumphant joy of his heart. By this time, he had interested me so highly, that I could not keep my eyes from him. I watched the continual varying expressions of his countenance and heart, and produce a corresponding emotion. I thought that I would give the world if I could read the Bible, just as old Harry read it. While I was thus thinking, and looking on with intense interest, the reader came to the passage, where old Simeon saw the infant Saviour, and took him in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Harry's emotion had become stronger and stronger, when he was completely overpowered. Suddenly turning on his seat, to hide as much as possible his feelings, he bent forward, and burst into a flood of tears. But they were tears of joy. He anticipated his speedy peaceful departure, and his final rest. This state of feeling continued during the remaining part of the service; and when we rose from our knees, Uncle Harry's face seemed literally to have been bathed in tears.

As soon as we had risen, the old man came towards me with a countenance radiant with joy; "This," said Mr. W. addressing me, is Uncle Harry." He reached out his hand and said, "O! why did my God bring me here to-day, to hear what I have heard, and to see his salvation?" I asked, "Are you ready to depart, Uncle Harry, as good old Simeon was, of whom we read in this chapter?" I shall never forget his humble joyful submission, when he replied, "Just whenever it shall please my blessed Lord and Master."—"You hope then to go to Heaven?"—"Through divine mercy I do."—"What is the foundation of this hope?"—"The righteousness of my Lord and Saviour Jesus Christ!"

On perceiving that I wished to converse with the old man, the Rev. Mr. W. said, with a kindness which showed that he recognized Uncle Harry as a Christian brother, and respected his

age, "Come and take your seat again, Uncle Harry, and sit up near the fire." He accepted the invitation, and on his being seated, I entered into conversation which afforded me higher pleasure than I ever enjoyed in the circles of fashion, beauty, wit, or learning. I here send you some of the most interesting particulars.

"How old are you, Uncle Harry?"

"Why, as high as I can tell, I am now eighty-nine, or thereabouts."

"Where were you born?"

"At Port-tobacco in Maryland."

"And who had you to preach the gospel to you there?"

"Ah! we had no preachers of the gospel there at that time."

"Then it was after you left Port-tobacco, that you embraced religion, was it?"

"No sir, it was while I lived there.—And I'll tell you how it was. A great many years ago, there was one Doctor Whitfield that travelled all through this country preaching the gospel every where. I dare say you have heard of Doctor Whitfield; he was a most powerful preacher. Well! as I was saying, he went through Maryland; but his place of preaching was so far off, that I did not hear of it until he was gone. But not long afterwards, I met with a man of my acquaintance, who did hear him. He told me about the sermon; and what I heard opened my eyes to see that I was a poor lost sinner. And ever since that time, I have been determined to seek Jesus as my Saviour and spend my life in his service."

"Happy Whitfield! thought I, and greatly honored of thy Master, who has used thee as his instrument for saving so many souls."

"But said I, addressing Uncle Harry, how old were you then?"

"Why, as high as I can guess, I was 16 or 17 years old."

"And have you never repented of this resolution?"

"No! indeed, my master;—I have never repented of anything, but that I have served my blessed Saviour so poorly."

"But have you not met with many troubles and difficulties by the way?"

"Yes! indeed, master;—but out of them all the Lord has delivered me; and having obtained help of God, I continue to this day.—Blessed be his name; he never will leave me nor forsake me; I have good hope of that."

"Well, how did you obtain religious instruction where you lived, as you say there was no preacher of the gospel in the neighborhood?"

"Why, by the mercy of my God, I learned to read the Bible; and that showed me the way to Jesus. But now I think of it; when the Roman Catholics heard that I was concerned about my soul, they sent for me, and tried mighty hard to get me to join them. There was a priest at Port-tobacco, whose name was Mr. O'Neal; he talked to me a great deal. I remember he said to me one day, 'Harry! says he, now you are concerned about your soul, you must come and join the Catholic church.'—'What for, said I, Mr. O'Neal?'—'Because, said he, it is the true church.' Then I said, 'if the Catholic church will lead me to Jesus, I will join it with all my heart; for that's all I want. And Mr. O'Neal said, 'If you will join the church, I will warrant that you shall go to Heaven.'—'How can you do that Mr. O'Neal?' said I. Then he told me that a great many years ago, our Saviour came into this world; and he chose twelve apostles; and made St. Peter their head; and the Pope succeeded St. Peter, and so all that join the Pope, belong to the true church. Then, I said, why, how do you know that Mr. O'Neal? 'Because, said he, our Saviour told Peter, I give you the keys of the kingdom of Heaven; and whatsoever you bind on earth, shall be bound in Heaven; and whatsoever you loose on earth, shall be loosed in Heaven.'—And I said the Lord knows how it is, Mr. O'Neal; I am a poor ignorant creature; but it always did seem to me, that Peter was nothing but a man like the rest of the Apostles. But Mr. O'Neal said, no: he was the head and chief of the Apostles; for our Saviour said again, 'Thou art Peter, and on this rock I will build my church; and the gates of hell shall not prevail against it.' And I asked him, Now, do you think that Peter was that rock. Mr. O'Neal? He answered, to be sure he was. And I said again, The Lord knows how it is; but it never did seem to me—now I think it was just so; When Peter said, thou art the Christ the Son of the living God; our Saviour told him thou art Peter.—[While the old man repeated the words thou art Peter, he pointed his finger at me, looking me directly in the face—but as soon as he began the following part of the quotation, he brought his hand briskly down on his knee, saying with emphasis, as he looked at himself—] and upon this rock will I build my church. And that rock was Christ; for it is written in another place, Behold I lay in Zion a chief corner stone, elect precious, and he that believeth on him, shall not be confounded.—and that corner stone is Christ. Then Mr. O'Neal said to me, Why, Harry! where did you learn all that? And I said, from my Bible. Oh! Mr. O'Neal said, you have no business with the Bible, it will confuse and fluster you. But I said, it tells me of my Saviour. Then a gentleman who was sitting by, said, Ah! you might as well let him alone, Mr. O'Neal; you can make nothing of him. And from that time, I never had any desire to join the Roman Catholics."

"This narrative, the truth of which I could not entertain a moment's doubt, showed a promptness of reply, and an acquaintance with the scriptures which truly surprised me, and I remarked,

"I suppose, Uncle Harry, you take very great pleasure in reading the Bible?"

"Ah! my master! when I could see to read, it was the joy of my life. But I am old now; and my book is so rubbed that the print is dim, and I can scarcely make out to read a word."

On this Mr. W. said, "Well, Uncle Harry, you shall have a new Bible. Do you call, when you go down town, on Mr. —, and he will give you a Bible from the Bible Society."

Harry bowed and expressed gratitude for this kindness, but did not manifest so much pleasure as I expected, considering how highly he professed to value the Bible. While I was wondering, and rather sorrowing on this account, I observed the old man to be feeling, with an

air of embarrassment, in his pockets; and now and then beginning to utter something, but always suppressing his words. At length he pulled out an old tattered case, which appeared to have been at least half a century in use; and as he did so, observed,

"This new Bible will not be of much use to me, because my spectacles are so bad, that they help me mighty little in reading." With that he opened his case, and showed a pair of spectacles of the cheapest sort, of which one glass was broken, and the other so scratched, that it was wonderful he could see through it at all. Mr. W. no sooner observed this than he said,

"Well, Uncle Harry, you must have a new pair of spectacles. Do you call at Mr. —'s store, and tell him to let you have a pair suited to your age, and I will see him and settle with him about it."

On hearing this, Harry's eye beamed with joy, and he exclaimed, "Thank God!—bless my master! Now I shall have comfort again reading the Bible." And I never saw a happier, or a more grateful countenance.

Presently after, he remarked that "the way on would soon call to take him home, and he must go down town, and be getting ready." On which he gave thanks to his kind and reverend friend, and invoked blessings upon him, and all his family. He then approached, and taking me affectionately by the hand, said, "I never saw you before, and I never shall see you again in this world; but I love you as a blessed master of my blessed Lord and Master; and I hope that I shall meet you in the house above. Remember and pray for poor old Harry!"

I squeezed his hand; assured him of my affectionate remembrance; and requested that he would pray for me, and the preachers of the gospel generally.

"O!" said he, "May God Almighty bless all the dear Ministers of Christ; and enable them to call many poor sinners to the dear Saviour! O! I do love to hear of souls coming to Christ; and it is my daily prayer, Thy kingdom come, and thy will be done on earth as it is done in Heaven."

With that the old man took his leave. I confess that I have often since, wished to see him and hold communion with him.—There was a spirit of piety about him, and of benevolence; of humble zeal and fervent hope; of meekness and submission, which I have rarely seen equalled. At the same time, there was a degree of intelligence, and extent of religious knowledge, which, in his condition, really surprised and delighted me. I saw here, really the triumphs of Divine grace. I was made to appreciate the value and the excellency of the religion which could take up a poor slave, and so transform him, that he was well nigh fitted to be the companion of saints in light and of just men made perfect. And I have often and often talked since I saw him, that after the days of my wandering shall be over, and all the sufferings of this life shall have been endured, I may obtain the rest, and a lot in the inheritance which is prepared, I have no doubt, for Uncle Harry.

REFLECTIONS AT CAMP MEETING.

1. What have I come to Camp-Meeting for? Out of curiosity? Or to get a blessing without labor? Or to live more easy for time to come? If so, I shall get a curse rather than a blessing, except I repent of this my folly.

2. No: I have come to be made holy in the use of means.

But do I wish to be made holy that I may be more esteemed, or have less trials? No! My motive is wrong, and my labor will be vain. 3. But I wish to be more holy, that I may do more good, and be better. That I may do better as a father or mother, a child, or brother or sister, neighbor or citizen: that in all these relations I may do better and be more useful. Well, then this is what Heaven desires, and he that sees in the throne there will help me.

4. But what means shall I use? In the first place I will search my heart to know what my present state of mind is. Whether I am a true penitent, justified, or sanctified soul; or whether I have backslidden from something attained to; or have disowned something that has been done for me. Without this knowledge and a suitable temper of mind, I shall get no good.

5. Again: I must inquire whether I am looking for more than God is pleased to give; or looking for it in any particular way; or whether I resign all to God. I am in a mortal body, and shall always need to ask forgiveness; and shall always have trials and temptations. But I need to love God with all my poor heart, and my neighbor as myself; and have no will of my own, but be entirely the Lord's. This I will expect before the meeting closes: this must begin in my heart, and then appear in my life. This is the work of the Spirit in answer to faith and prayer.

6. But there are many things which hinder and grieve the Spirit. I therefore will now examine with my God to be honest, do my duty, and own what he does for me, and greatly condemn myself if I cannot believe in his present power and willingness to save me to the uttermost. I will do or neglect nothing that shall weaken my faith; but will keep my mind on my own heart, not on others; and will spend no time idly, but will be examining myself, watching, reading, meditating, or praying, when engaged in public meeting; and the more distressed I feel about myself, the more, and the nearer will I expect the blessing; and when I get a blessing ever so small, I will own it, bless God, pray for and expect still greater blessings.

RELIGION.

How sublimely beautiful, how divinely excellent are the precepts of Religion!—It is the heavenly foundation on which the soul builds its hopes of lasting immortality; it is the certainty which man cannot do away. Happy is he who suffers for thy sake, O source of life eternal! I have the expectation of him who waits thy sacred reward, O Religion!—It is the healing balm to the wounded soul; it is the consolation of the oppressed, the hope of the sinner, and the stay of the saint—it is the offspring of the Deity, an ever-changing, everlasting—it is the lamp that enlightens the grave, and the sun that irradiates eternity.